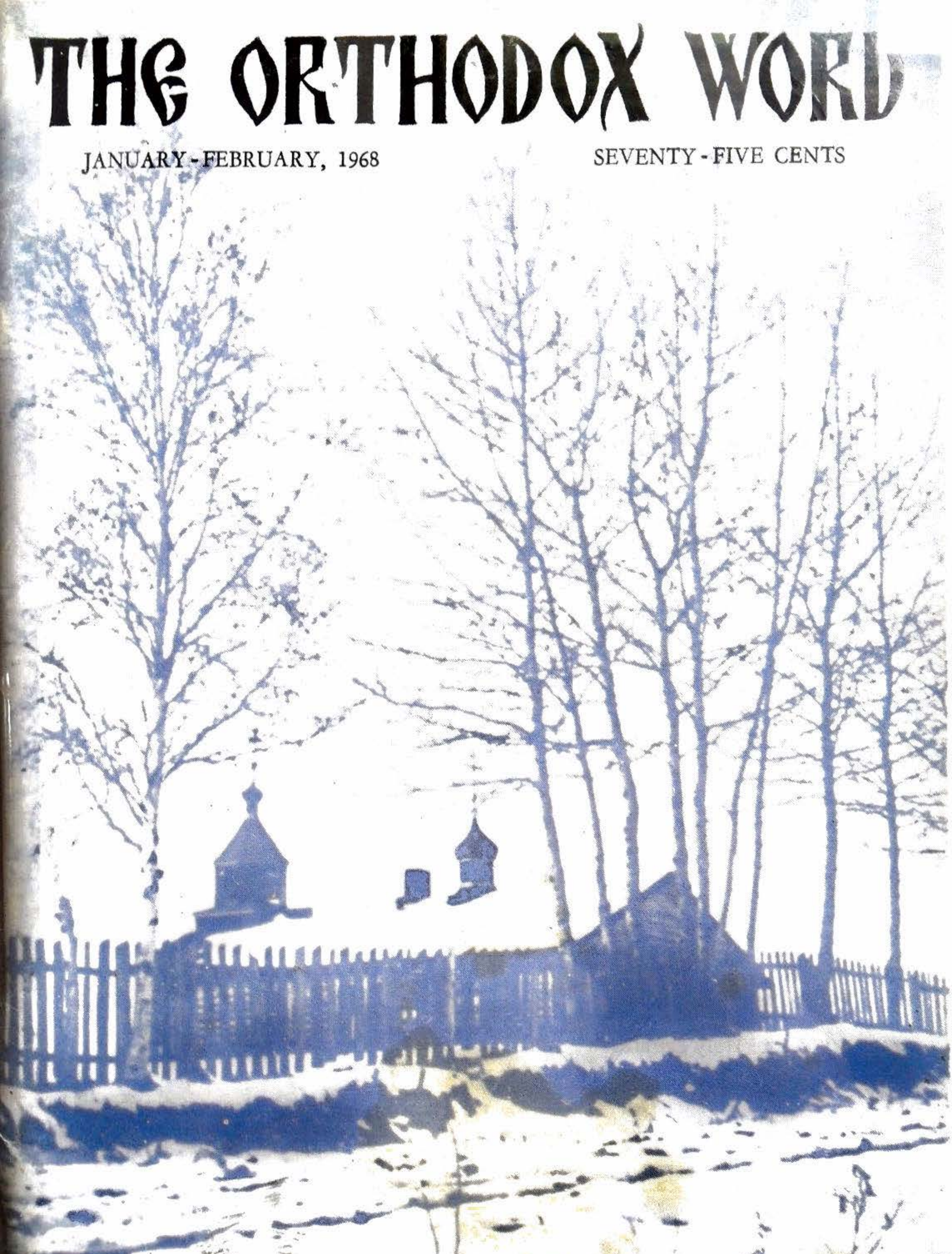
THE ORTHODOX WORD

JANUARY - FEBRUARY, 1968

SEVENTY - FIVE CENTS



THE ORTHODOX WORD

A BIMONTHLY PERIODICAL

1968 Vol. 4, No. 1 (18)

January-February

Established with the blessing of His Eminence the late *John (Maximovitch)*, Archbishop of Western America and San Francisco, Russian Orthodox Church Outside of Russia

Editors: *Eugene Rose*, M.A., & *Gleb Podmoshensky*, B.Th.

Printed by the Father Herman Brotherhood.

Text set in 10-point Garamont type, titles in 18-point Goudy Bold.

CONTENTS

1 What Do We Mean by the Word Orthodox?
by Archbishop John Maximovitch

3 The Life of St. Helena Equal-to-the-Apostles
by Elena Kontzevich

8 The New Martyrs of the Turkish Yoke:
St. Ahmet the Calligrapher

11 Orthodox Issues of the Day: A Desperate Appeal to the Ecumenical Patriarch
by Archimandrite Philotheos Zervakos

21 The Orthodox Spiritual Life: The Spiritual Instructions of St. Seraphim of Sarov (VIII-X)

25 The Orthodox Mission Today:
A Greek Mission in Montreal

37 Orthodoxy in the Contemporary World

41 A Pilgrimage to the Orthodox Holy Places of America:
The Tenth Pilgrimage

COVER: Holy Dormition Monastery in Alberta, Canada.

Copyright 1968 by Orthodox Christian Books & Icons.

Published bimonthly by Orthodox Christian Books & Icons. Application to mail at second-class postage rates is pending at San Francisco, California.

Yearly subscription $4.00, two years $7.00; individual copies 75 cents.

All inquiries should be directed to:
ORTHODOX CHRISTIAN BOOKS & ICONS 6254 GEARY BLVD. SAN FRANCISCO CALIFORNIA 94121

WHAT DO WE MEAN BY THE WORD ORTHODOX?

SHORTLY AFTER the doctrine of Christ began to be propagated among the Gentiles, the followers of Christ in Antioch began to be called Christians (Acts XI: 26). The word "Christian" indicated that those who bore this name belonged to Christ -- belonged in the sense of devotion to Christ and his doctrine. From Antioch the name of Christian was spread everywhere.

The followers of Christ gladly called themselves by the name of their beloved Teacher and Lord; and the enemies of Christ called His followers Christians by carrying over to them the ill-will and hatred which they breathed against Christ.

However, quite soon there appeared people who, while calling themselves Christians, were not of Christ in spirit. Of them Christ had spoken earlier: *Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; bu· he that doeth the will of My Father which ır in heaven* (St. Matt. VII: 21). Christ prophesied also that many would pass themselves off for Christ Himself: *Many shall come in my name, saying, I am Christ* (St. Matt. XXIV: 5). The Apostles in their epistles indicated that false bearers of the name of Christ had appeared already in their time: *As ye have heard that Antichrist shall come, even now there are many antichrists* (I John II:19). [Continued on inside back cover.]

+ Archbishop John Maximovitch

Archbishop John Maximovitch

Sunday of Orthodoxy
Shanghai, 1943

HELENA AUGUSTA

Portrait on a gold coin
of the 4th century

Shrine and relics of St. Helena
in the Roman Catholic Church
of St. Mark in Aracoeli, Rome.

The Life of

ST. HELENA EQUAL-TO-THE-APOSTLES

By HELENA KONTZEVICH

THE EMPRESS ST. HELENA was not of noble background, being the daughter of an innkeeper. Being fair not only in appearance, but also in mind and in her rare beauty of soul, she conquered the heart of the well-known warrior, Constantius Chlorus, and became his lawful wife. God blessed their union with the birth of a son, Constantine (274).

The couple lived happily together for eighteen years, when their family life was cruelly and crudely shattered. The Emperor Diocletian appointed Constantius ruler of Gaul, Britain, and Spain (292) and demanded that he divorce Helena and marry the Emperor's step-daughter, Theodora; the Emperor himself took the young Constantine as a hostage to his capital, Nicomedia, under the pretext of training him in military science.

This great trial struck Helena when she was still a woman in her forties, full of life. She had to give up the man she loved to his new family. Helena apparently never again in her life saw her husband. As for Constantine, thanks to the fact that the town of Drepanum, where his mother lived, was not such a great distance from the capital, Nicomedia, he could occasionally visit St. Helena.

In Drepanum, later to be renamed Helenopolis, Christians lived and there was a church. The Gospel teaching attracted to itself the richly-endowed soul of Helena. In time she was baptized and grew constantly in spirit. And when, after thirty years of sorrows, the Lord called her to such a responsible work in His field, Helena presented to Him what the Apostle commanded: *Having on the breastplate of righteousness*, and *feet shod with the preparation of the gospel of peace*, and with *the shield of faith* (Eph. VI:14-16). And thus, equipped with the garb of a valiant warrior, she could conquer the weakness of old age and fulfill the mission commanded her by God.

Travelling to Drepanum, the young Constantine involuntarily came into contact with the conditions in which his mother passed her life, and he became acquainted with the teaching of Christ. He was to become the first Christian Emperor, proclaiming Christianity the reigning religion for the whole civilized world of that time.

In the house of Helena, Constantine met a Christian girl who became his wife. But Minervina soon died of fever, after having given birth to a son, Crispus. He was left in the care of his grandmother, Helena, who took the place of a mother for him.

Some fourteen years passed. Constantine rose by means of his military successes and bore the name of Tribune. At this time his father fell ill and called his son to him.

Constantius Chlorus, in the judgement of history, was a humane and wise ruler. In soul he was Christian, although he was not baptized. During the persecution of Diocletian there was no persecution in the Western provinces. Constantius was forced only to destroy a few churches. He died in 306. After his death the legions proclaimed as his successor his son Constantine, who thus became Caesar of the Western provinces.

Emperor Maximianus, seeing in Constantine a strong man and a possible rival, gave him in marriage his daughter Fausta, a wily pagan, as were all the members of this family.

The following years passed for Constantine in constant warfare with co-rulers and relatives who traitorously rose against him. The decisive moment was a battle in 312 under the walls of Rome with the forces of his brother-in-law Maxentius (son of Maximianus). On the eve of this fated battle a fiery Cross appeared in the heavens. During the night the Saviour Himself appeared to Constantine and commanded him to go out to battle bearing before the troops banners with a representation of the

Cross and the inscription: *By this thou shalt conquer.* Constantine ordered crosses to be traced on the shields and helmets of the troops. In the morning Maxentius, on the advice of false prophets, instead of a defence behind the city walls, went out on the field and was totally defeated. He himself drowned in the Tiber. In the following year, 313, Constantine published the Edict of Milan, according to which Christianity was proclaimed a lawful religion. From henceforth the persecution of Christians ceased. But ten years were yet to pass before Constantine became sole emperor. And then he was given the joy of delivering to his holy mother a decree raising her to the rank of Augusta (323).

But St. Helena was already dead to everything earthly. She was attracted neither by honor nor by the imperial purple. Her heart was given to Christ alone and her thought was turned to Palestine, where the Lord had preached His Gospel, had lived, suffered, and risen from the dead.

The Romans in the first century had erased Jerusalem from the face of the earth, as well as everything that was connected with the history of the Jewish people. On the site of the old Jerusalem had been built the new town of Aelia. On Golgotha stood a temple of Venus. But now, with the victory of Christianity over paganism, it remained to purify from pagan defilement all those places which had been sanctified by the Saviour's presence in them. The heart of Helena was influenced by the desire to fulfill this sacred mission. She was frightened neither by all the complexity of such a labor, nor by her own advanced old age: she was already 77 years old! She feared neither the length of the journey, nor the dangers connected with travel by sea. The city of Drepanum was situated on the Asia Minor coast of the Sea of Marmora. The imperial galley on which Helena sailed was to go out into the Mediterranean Sea and pass by the Greek islands, being exposed on the way to the usual storms and difficulties of a long sea journey. But the infirm old lady strove in thought only forward and on. In truth this woman was great, and great was the fire that blazed in her soul. Not for nothing has the holy Church so justly called her Empress Helena, Equal to the Apostles.

No sooner had Augusta Helena arrived in the Holy Land than the polluted temple of Venus was not only pulled down, but removed outside the bounds of Jerusalem. But where was the Holy Cross concealed? And was it possible to find it? The Lord heard the prayers of his faithful

handmaid and bound with her name for all time the discovery of the Holy Wood, which was given to the world for veneration in all ages to come.

The discovery of the Holy Cross of the Lord in the year 326 occurred in this fashion: When Golgotha had been cleared of the rubbish left from the buildings that had been there, Bishop Macarius performed a prayer service on the hill. Those who had been digging in the ground began to smell a fragrant odor coming from under the earth. In this way was found the cave of the Tomb of the Lord. The True Cross itself was found with the help of a Jew, Judas, who had preserved the ancient tradition concerning its location. He himself, after the finding of the cross, was baptized with the name of Kiriak, and subsequently became Patriarch of Jerusalem, suffering a martyr's death under Julian the Apostate; he is commemorated by the Church on October 28.

Following the directions of Judas, on the east of the burial cave three crosses were found, with the inscription and the honorable nails. But how could one find out which of the crosses was the True Cross of the Lord? Bishop Macarius stopped a passing funeral procession. Upon the body being carried to burial the crosses were placed, and the Cross of the Lord resurrected the dead man. The holy Empress was the first to prostrate herself before the Holy Cross and kiss it. However, all around there stood an immense crowd of people and everyone wanted to see the Holy Wood. Then Bishop Macarius raised the Holy Cross above the people while all present cried out: "Lord, have mercy." This was the first Exaltation of the Cross of the Lord, September 14, 326; to this day this event is commemorated as one of the Twelve Great Feasts of the Orthodox Church, being celebrated each year on September 14.

A part of the Cross was brought to Byzantium by St. Helena as a gift to her son. Most of it, however, was given a silver cover and preserved in the church that was soon built on the site of its discovery; it was brought out for veneration on each Great Friday.

St. Helena spent in all two years in Palestine. She caused churches to be built at the Holy Sepulchre itself, where there is a chapel dedicated to St. Helena, far under ground, on the site of the finding of the True Cross; in Bethlehem, over the cave of the Nativity of Christ; and on the Mount of Olives, at the site of the Ascension of the Lord. In some accounts her name is associated also with the erection of churches on the site of the Dormition of the Most Holy Mother of God near Gethsemane, at the place of the appearance of the Most Holy Trinity to Abraham at

the Oak of Mambre, and at Mt. Sinai. Finding herself in the Holy Land, which had been sanctified by the footsteps of the Lord Himself, St. Helena considered as nothing her own imperial dignity; gathering the poor and lowly, she gave dinners for them and herself served them, being dressed in simple and modest attire.

When the Empress returned home, the greatest sorrow of her life awaited her. Crispus, the hero-general, grandson of Empress Helena, had met his death through the intrigues of his treacherous stepmother. Fausta had three sons of her own, and she removed her stepson since he was the direct heir to the imperial throne. Crispus was married to the young Helena, granddaughter of Constantius Chlorus. Her mother, Constantia, a zealous Christian, was so close to Empress Helena that even in the *Lives of the Saints* she is mistakenly called her daughter. Concerning the downfall of Crispus there have not been preserved reliable official historical documents.

Fatigued by the difficult journey and overwhelmed by her sorrow, St. Helena lived only a year longer. She reposed in the year 327. Today her holy relics are to be found in Rome, where they were apparently taken by the Crusaders. Her memory is celebrated by the Orthodox Church together with her son, St. Constantine, on May 21.

St. Helena has become for Christendom a major Saint, and a constant flow of fervent prayer is daily raised to her by pious and afflicted Christians everywhere. And from the time she was admitted into the choir of saints until the Last Judgement, St. Helena intercedes for true Orthodox Christians before the Throne of our Lord Jesus Christ, to Whom are due glory and praise unto the ages of ages. Amen.

ST. AHMET THE CALLIGRAPHER

"The greatest of all things is the Faith of Jesus."
Crying this, O Ahmet, thou didst receive a great crown.

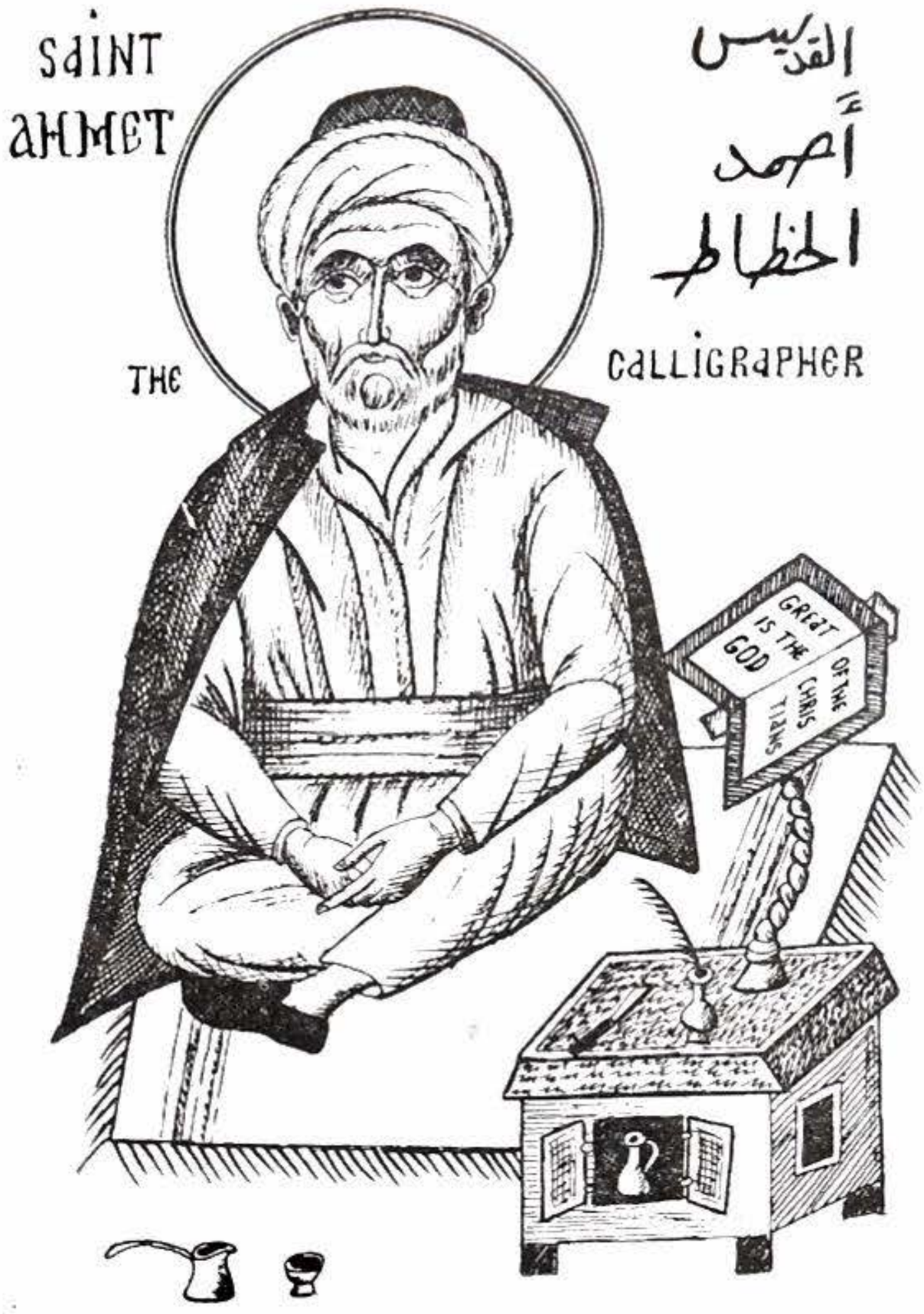
AHMET, THE HOLY New Martyr, was from Constantinople, having been reared in the ungodliness of the Moslems by his parents. By trade he was a scribe of the Great Archives. In accordance with the law of the Ottomans, since he did not have a wife, in her place he had a slave, a certain woman from Russia. With her there lived another captive from Russia, an old woman who was also his slave. Both of these women were exceedingly pious.[1]

Now on feast days this old woman would go the church of the Christians, and taking *antidoron*,[2] she would give it also to the young woman, who would eat it. The old woman would also bring her holy water which she would drink.

Whenever this occurred and Ahmet was close to her, he would perceive a most beautiful and ineffable fragrance coming forth from her mouth. Wherefore, he asked her once what it was she ate that made her mouth so fragrant. But she, not knowing, would say that she ate nothing. He, however, persisted in asking so that he might learn. She told him, therefore, that she ate nothing else except bread which had been blessed by the priests, which the old woman brought to her whenever she returned from the church of the Christians. Upon hearing this, Ahmet was filled with a great longing to see in what manner the Christians

1. Regarding the spiritual condition of Christian slave women who were held as concubines by their masters, St. Basil the Great In his 49th Canon states, "A slave girl violated by her own master is free from respousibllity," and in his 2nd Canon, St Gregory the Wonderworker says, "If, however, it is found that any particular one of them has lived a life of the utmost sobriety, and that her previous life has been pure and above suspicion, but that she has now fallen as a result of violence and necessity a victim to insult, we have the example to be found in Deuteronomy... *Unto the damsel*, it says, *thou shalt do nothing: there is in the damsel no sin deserving of death...*"

2. Bread blessed (but not consecrated) at the Divine Litnrgy.



received the bread, as well as the order of their church. Wherefore, he summoned a priest of the Great Church[1] and told him to prepare a hidden place for him that he might go when the patriarch was serving the Holy Liturgy. When the appointed day arrived, he dressed as the Christians dressed[2] and went to the Patriarchate of the Christians, and there he followed the Divine Liturgy.

1. The Ecumenical Patriarchate.

2. During the Moslem yoke, the *rayah* -- cattle people -- as the Christians were called, were subjected to many humiliations in order to induce them to become Moslems. To this end, various steps were taken. such as: the confiscation of imposing churches, all Christian churches having to be built below the street level with no crosses allowed on their exterior; heavy taxation of all Christians; forcible abduction of male children in order to form the hateful Janissaries; abduction of Christian girls for the royal and local harems; and forcing the Christians to wear dull and drab clothing while the Moslems wore rich, illustrious garments, seeking to signify in this manner that, in contrast to the Christian Faith, that of the Moslems was "bright," and "luminous." For all these great or petty indignities, many Christians gave thanks to God, welcoming this opportunity to witness to their Faith Others, however, being weak in faith, allowed these humiliations to overcome them, and thus many thousands submitted to the Moslem faith as a result of these tactics.

Now the Master of all, Who knows the secrets of the soul of man, added a second miracle to the first, and thus led Ahmet to the knowledge of the truth. Wherefore, while in the church he beheld--O the wonder!--the Patriarch shining with a radiance and lifted above the floor as he came forth from the Tribunal and through the Beautiful Gate to bless the people. As he blessed, rays of light came forth from his fingers; but although the rays fell upon the heads of all the Christians, they would not come upon Ahmet's head. Having done this two or three times, Ahmet would see the same thing. Wherefore, the blessed one believed without hesitation and sent for the priest, who gave him rebirth through Holy Baptism, and thus he remained a Christian secretly for a goodly time.[1]

Once, when Ahmet and certain noblemen had come together, they dined and afterwards sat about conversing while smoking the *narghile*,[2] as the Moslems are wont to do. And there, in the course of the conversation, they began to discuss what the greatest thing in the world might be, and each brought forth his opinion. Thus the first spoke and said that the greatest thing in the world was for a man to have wisdom. And the second spoke in his turn, maintaining that woman was the greatest thing in the world. And yet a third spoke out saying that the greatest thing in the world, and by far the most delightful, was *pilaf* with yogurt--for was it not to be the food of the righteous in paradise? After this, it was Ahmet's turn to speak, and all turned to him, asking him what his opinion might be in the matter. Then Ahmet, being filled with holy zeal, cried out as loudly as he could that the greatest of all things was the Faith of the Christians. And having confessed himself to be a Christian, he boldly censured the falseness and deception of the Moslems. At first, upon hearing these things, the Moslems stood aghast. Then, being filled with unspeakable rage, they rushed upon the holy Martyr and dragged him to the Judge that he might be given the sentence of death. Thus, he received the crown of Martyrdom, being beheaded by command of the ruler on the third day of May in the year 1682, at the place called *Kayambane Bahche*. Such was the blessed end of the holy New Martyr, through whose holy prayers may we be deemed worthy of the Kingdom of God. Amen.

1. This was a common practice for those who wished to remain Christian, or who were converted from Islam. The Christians of inner Asia Minor all disappeared officially, most of them becoming crypto-Christians. Thus, on the surface, their names, language, customs, religion, *etc* , were all Turkish, yet secretly they continued to be Christians If it was discovered that a former Moslem had become Christian, he was immediately sentenced to death. For this reason, also, we do not know the name that St. Ahmet was given in Baptism.

2. A smoking apparatus used in the Middle East, the smoke being drawn through water.

A DESPERATE APPEAL
TO THE ECUMENICAL PATRIARCH

By ARCHIMANDRITE PHILOTHEOS ZERVAKOS
Abbot of the Sacred Monastery of Longovarda

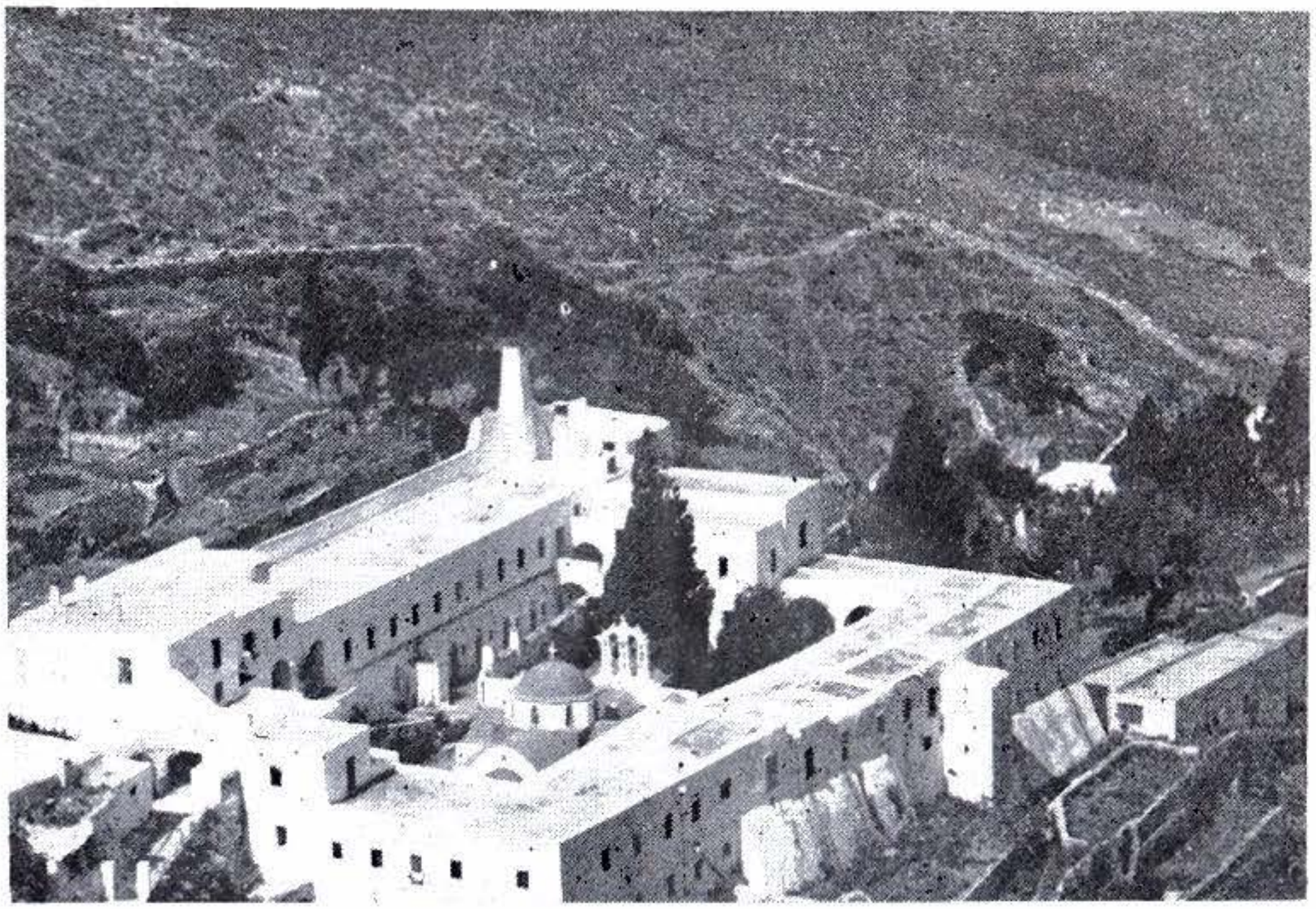
Translator's Preface

THE AUTHOR of this appeal is the best-known father-confessor and preacher of Greece – truly, a new St. Cosmas of Aitolia -- who has traversed Greece on foot countless times in his 67 years of priesthood, being now in his 97th year. His spiritual children number in the thousands, not only in Greece, but in the United States, Australia, Europe, and other parts of the world as well. A truly apostolic man filled with the gifts of the Holy Spirit, he is known especially for exorcising demons and giving spiritual direction. According to report, he has worked many miracles. He most vividly prophesied the destruction of Asia Minor in the early twenties, at a time when no one could believe what he was saying. Therefore the terribleness of his utterance in the present letter (p. 20), in which he foresees the terrible fall of the Ecumenical Patriarch if he does not repent.

Until recently Father Philotheos was many times invited by both Patriarch Atnenagoras and Archbishop Iakovos to visit Constantinople and the United States in order to hear confessions and to preach. On all occasions he refused, saying that he did not wish to concelebrate with shaven clergy who do not respect the traditions of the Church. Many times he has written his spiritual children, especially in the United States, to cease attending the churches of the Greek Archdiocese, and to attend rather the churches of the Russian Church Outside of Russia. He has written numerous books and articles, among which are: *A Great and Marvellous Pilgrimage to the Holy Land and Mount Sinai*, *The Wayfarer* (his autobiography), *Sacred War Against Blasphemy*, and *The Errors of Apostolos Makrakis*.

A contemporary and close associate of St. Nectarios of Aegina, Fr. Philotheos relates many reminiscences of the Saint. He has, of late, written many appeals to the ecclesiastical and civil authorities of Greece, urging them to return to the old calendar and stand fast in the dogmas and traditions of Holy Orthodoxy. The present open letter (slightly abridged), dated September 26, 1966, is one of these appeals.

Archimandrite Philotheos Zervakos



The Sacred Monastery of Longovarda, on the Island of Paros, dedicated to the Mother of God of the Life-giving Spring.

FROM SOME TIME PAST I had purposed to write to Your All-Holiness because of Your hasty and unhesitating dealing toward a union of the Orthodox Eastern Church with the evil-doctrined Papacy.

I did not write to You, because illustrious hierarchs, elect clerics, most pious professors and theologians, virtuous monks, learned, informed laymen have written clearly against this false union pursued in so hasty and servile a manner.[1]

I had hoped that the sufferings which have come from the sins of all us Greeks -- both clergy and lay, men and women, small and great -- would have brought You to Your senses, and that You would have diverted Your audacious and (to the Orthodox Church) most soul-harming resolution into an effort to unite the divided portions of the Orthodox Church in Greece. One would have expected that the Primate of Greek Orthodoxy would have first preached repentance to all of the Orthodox Church and to the sinful Greek people; that he would have given the sign for a return to the All-Ruler; and that he would call for a union and friendship with the most loving -- but also most just -- Heavenly Father, from Whom, as disobedient and ungrateful despisers of His Divine commandments and precepts, we have broken away and are become, instead of His friends, His enemies. Likewise, one would have expected that You would have taken care to restore the unity of our Church from the division and schism caused by that thoughtless, pointless, untimely and diabolical innovation -- the introduction of the Gregorian (Papal) Calendar by Your Masonic predecessor, Meletios Metaxakis, who misled the then Archbishop of Athens, Chrysostom Papadopoulos.

Unfortunately not, however. Not only did You have no provision and no concern for the above-mentioned primary needs and similar urgent sacred matters that should take precedence over every other endeavor, but instead, to the strengthening and widening of the schism within the Church of Greece, You hasten with swift step and slavish mind to the fulfillment of Your first dubious decision -- that is, toward false union with the falsely-infallible Pontiff who summoned You, as someone in error, to return to the Papal fold.

1. See, for example, in *The Orthodox Word*, "The Ecumenical Patriarchate," by Theoklitos, Monk of Dionysiou (vol. 2, no. 1, pp. 31 ff.); and "An Open Letter to the Ecumenical Patriarch" by Archimandrite Epiphanios Theodoropoulos (vol. 2, no. 4, pp. 141 ff.).

It is precisely because I see that the Union above every other union -- that is, the essential Union and Friendship with the Triune God -- does not concern You (nor does the reestablishment of the unity of the divided and much-suffering Greek Orthodox Church) that I am obliged to write You, fearing lest I shall sin if I keep silent and do not profess the truth.

See, Your All-Holiness, how by means of dissension the wolf seizes and scatters the sheep of Your own flock which the Lord has entrusted unto You and for which He shed His Blood. And You have no concern for the sheep. You are only concerned at all cost to achieve union and friendship with -- and Your own and Your flock's submission to -- the Pope.

But take care, Your All-Holiness, because the good and rational sheep of Christ's flock will not follow You, in accordance with the word of the Gospel: *And a stranger they will not follow, but will flee from him...* (St. John 10:5). Those that will follow You will be such as are outside of the fold of Christ, who are of Papal and Luthero-Calvinistic sheep pens, those whose minds are heterodox.

The first to speak already were the most righteous Fathers of the Holy Mountain, who gave the watchword, the good and honorable example, in imitation of their holy Orthodox Fathers who did not hearken to that other voice like Yours -- that is, to the voice of the alien Latinizer, the Patriarch John Beccos.[1] Those Fathers preferred death to false union. And not only do the present Athonite Fathers not follow You, they have even ceased to commemorate You in the Divine services. You must know, Your All-Holiness, that there are not only the Holy Mountain Fathers, but also myriads of other Greek clergy and lay people, genuine Orthodox, some of whom have disavowed You and others who are ready to disavow You in so far as You persist in devious and deliberate false union.

By Your unconsidered and impatient endeavor You have scandalized myriads of souls of elect Orthodox Christians. If *it is better for him who has scandalized one of the least of these little ones to hang a millstone upon his neck and be sunk in the depths of the sea* (St. Matthew 18:6), then what, Your All-Holiness, will be the punishment for Your sin? For You have scandalized not only one of the least, but myriads of the great -- bishops, priests, priestmonks, monks, theologians. both men and women.

1. Who lived in the 13th century. See *The Orthodox Word*, vol. 3, no. 4, p. 138.

Understand this truth that others also have pointed out to You. Before anything else, it is Your job to bring peace and unity to the Orthodox Church, which has been literally shaken by the innovation [the Gregorian Calendar] which -- in a manner that was anarchical and without the agreement of all Orthodox Churches -- was introduced into the Church of Greece in the year 1924; an innovation that overturned the ecclesiastical order and Tradition established from ages past, that brought about dissensions and divisions, that destroyed unity of worship and created a religious schism among Orthodox everywhere. First take away this schism, and *then* turn toward the West. Then, and only then, open the portals of the Orthodox Church, and with pure and unfeigned love say unto the Pope and to the heretics, "You desire union? We also desire it and long for it ardently. Behold, we receive you gladly once you have previously cast off your evil doctrines and errors and cast away all that is against the sacred Canons and patristic Traditions of the seven Holy Ecumenical Councils."

But, Your All-Holiness, nowhere do we have any indication that the Church of Rome has clarified her position regarding rapprochement with the Orthodox Church and the other Christian confessions. To the contrary, rather, we have occasion and cause to believe unwaveringly that the Papists persist stubbornly and unchangingly in their evil doctrines and arbitrariness. Even today they announce categorically and unblushingly preach that "Union of Christianity means nothing else but submission to Rome, to the sole Vicar of Christ on earth," and that "the Primacy and the Infallibility are not ecclesiological decrees which the Church can invalidate, but dogmas that no one can shake" (*Catholike*, the Roman Catholic newspaper of Athens, Oct. 16, 1963); and furthermore that "the Catholic Church is not about to sacrifice any of her truths" -- say rather, *her errors*. To what end, therefore, is this ostentatious diligence on the part of the Orthodox? "The union pursued on both sides cannot be a true union, nor one that is permanent or stable, since it is not based upon unity of doctrine. It is quite clear that since inner union is impossible, external union is impossible also -- that is, any rapprochement of the two churches without dogmatic unity in such a way that the followers of the one could partake of the mysteries from priests of the other without hesitation. This external union, which is based upon religious indifference, will have as its result not true union, but the confusion of the churches. The Eastern Church has never permitted, nor will it ever be able to permit, her members to receive the pseudo-mysteries

and the (supposed) grace of the Holy Spirit from the clerics of a heterodox church. Whoever thinks otherwise is assuredly not an Orthodox Christian."[1]

But the whole subject has been made marvellously and superbly clear, leaving no doubt whatever, by St. Nectarios of Pentapolis[2] in his God-enlightened book, *An Historical Study Concerning the Causes of the Schism... Concerning the Impossibility or Possibility of Union.* It would be most beneficial and to the enlightenment of the faithful if we quote the text verbatim. The Saint says on page 9: "The terms of union are such that they render the sought-for union impossible, because they have no point of contact. Each seeks from the other nothing more nor less than the denial of itself and the basic principles upon which the whole structure of the church is founded. For on the one hand, the Papal church is based on the primacy of the Pope according to their understanding of this point; and on the other, the Eastern Church is founded upon the Ecumenical Councils. Because of this, the terms of union brought forward by either side are impossible of acceptance since they overturn the churches from their very foundations. Hence the ineffectiveness of any concessions either side can make. The primacy of honor which is given by the Eastern Church to the Pope is a useless concession because it lacks the power to hold the fabric of the Western Church together. The concessions given by the Pope to the Eastern Church -- that is, her remaining in her own dogmas, customs and disciplines -- are not in the least considered as "concessions" by her but as legitimate in themselves, since they are founded on the Canons of the Church, for which reason alone she abides in them. But she demands also that the Pope himself with all the Western Church return to her bosom, renouncing their former life, and come in repentance to her. Therefore the apparent concessions have no meaning whatever, since they are not actually concessions. For union to come about, it is necessary that the concessions remove the main causes of separation. The concessions will truly be such when the Pope gives up his own ways, and not when he simply tolerates those things that have been well-established in the Church. Since the main causes of the separation remain as such, the churches persist in their own ways, and union is *impossible.* For union to be established, it must be made secure upon the same principle. Otherwise every labor is vain."

1. K. Dyovouniotes (a theologian of the last century at the University of Athens).
2. Recently Patriarch Athenagoras designated St. Nectarios as "The Patron Saint of Union"! On the contrary, as the present quotation reveals, he was a champion of Orthodoxy.

Let there be union, Your All-Holiness, but in the way Christ wishes it: far from every worldly purpose and every compromise. Your desire regarding the evil-doctrined Papal church should be an Apostolic desire, a God-bearing and holy desire. Because, as the sacred Canons proclaim: "The things which have been transmitted in Orthodoxy are not 'Yea and Nay,' but they are 'Yea' in truth; and they remain unbroken and unshaken unto eternity." Concerning the middle way of compromise, St. Mark Evgenikos said that not even the idea of it should deceive anyone, because between two opposite doctrines a true middle way of compromise cannot exist. "For these reasons, those who proclaim the middle way of compromise and teach that there is nothing stable or definite and certain, but like hypocrites by means of concessions adapt and waver between each other's opinions, must be avoided." Neither say, Your All-Holiness, that we are pursuing merely an external rapprochement and unity for the formation of a united front of love against hunger, against misfortune, against atheism, against Communism, against war, *etc.*, since union must first be a triumph of truth, and then a triumph of love which springs forth from the unity of faith. And again, neither under the cover of achieving peace should You endeavor as You do, since as that great defender of Orthodoxy, St. Mark Evgenikos, says again, "It is impossible to restore peace if the cause of the schism is not previously removed, and the Pope, who is declared to be equal to God, does not come to self-realization."

Your All-Holiness, the whole history of the efforts for union, from 867 (and especially from 1054) and onward, assures us that the West has always offered to the East the longed-for union of the churches in order to pursue unadmitted Papal plans for the submission of the Orthodox Eastern Church. Furthermore, we are made even more hesitant by the lamentable fact that in our midst there exists -- as there ought not -- the Unia, which, according to the ever-memorable Chrysostom Papadopoulos, "craftily seeks to lead the people into Papism and gradually and imperceptibly to Latinize them." Since it is precisely because of their deceitful posture that the Uniates poison the relations between the two churches, You, Your All-Holiness, should have laid down as a primary condition for union the immediate disbanding of the Unia.

Of course, no true Orthodox Christian, cleric or layman, remains unmoved by the Christ-desired blessing of union as long as deceit and shameful enslavement are not hidden beneath its most sweet name. But a more serious study of the situation as it has taken shape during ten centuries of schism and complete separation, proves that matters are not

so simple that with a mere dialogue in the hallways of the Lateran Palace we shall be able to achieve the longed-for union. And a dialogue on equal terms, at this moment being belied by the facts, is shown to be a utopian fantasy. The Western Church must take not merely steps, but giant leaps, in order to reach the place where it formerly stood as a sister to the Eastern Church. Otherwise, if the Church of Rome continues to persist in the principles of Papism and seeks through various means to extend her dominion over the whole *ecumene*, swallowing and assimilating all, it would be utter folly for us Orthodox to open discussions with men who have no intention of moving from their positions -- not even in the slightest -- but on the contrary show tendencies to swallow up all the other churches. The healthy and incorrupt conscience of the Orthodox rejects such purposeless and vain discussions.

Take heed, Your All-Holiness, lest with Your untimely endeavors You tear the Church asunder and divide the Orthodox even more than they are divided. Do You take the responsibility for breaking up the unity of the Greek people and shattering their spiritual bonds with the other Orthodox? Why should You force the Holy Mountain Fathers, or five to ten Metropolitans of Greece, to split the Church tomorrow in order to preserve her from an untimely "union"? What do You think You have achieved by Your "unique," but wholly uncanonical and unprecedented meeting with the Bishop of Rome? Most simply, You strengthened the Latin position on the schism. And what did Your melodramatic, far-fetched salutation, Your clinging embraces, and Your uncanonical exchange of gifts achieve? Precisely to increase the danger -- the danger that the awareness the faithful now have that Papists are heretics will be blunted. Dialogue, prayers together, receiving of gifts, and "liberalizing" innovations are unforgiveable according to Orthodox prescription, because they adulterate and change what has been transmitted through the holy Apostles, the holy Fathers, and the Ecumenical and Local Councils. You have infringed on those things "in which it is not permitted to add nor to subtract." And how is it that the contents of page 929 of the second volume of the Tome of Union escape Your attention and do not terrify You? -- that is: *Unto those who disdain the sacred and divine Canons of our sacred Fathers who had the oversight of the holy Church, which adorn the whole manner of Christian life and guide all to divine reverence: ANATHEMA.*

All Your endeavors (and especially those inadmissible "encounters," which do not bear looking into, with the spiritual heads of the

"churches"), bring only confusion and turmoil. No, Your All-Holiness; do not "lead us into an evil captivity, and do not aim to drag us down into the Babylon of Western customs and dogmas."[1] Do not; because You will meet resistance. Glory be to God, there exist in this land of martyrdom a love of Orthodoxy and a spirit of resistance. Like an ocean wave, Orthodox thought will overwhelm and sink Your skiff on its course toward a servile, anti-Christ union (submission) with the super-heresy of Papism. Florence shall never live again in any form whatsoever. We will tolerate no kind of betrayal. The Greek people, a people who has once given birth to many like St. Photios, Patriarch Michael Cerularios, and St. Mark Evgenikos, will not tolerate betrayal. God has swept away the betrayers.

Abide in the Apostolic decrees and patristic Traditions. Flee innovations as though they were dictated by the devil. Remain within the sacred Canons. *If you remain in them you shall be saved and shall have peace, but if you disobey, you shall suffer torments and you* [*the bishops*] *shall have everlasting war with one another, receiving as reward a fitting judgement for heedlessness* (the Holy Apostles, Epilogue to the Sacred Canons). May You, Your Holiness, respond in such a manner and proclaim to all quarters, both by word and deed, that we also might rejoice and take courage:... *We rejoice over them as he that has found great spoil, and press to our bosom with gladness the divine Canons, holding fast all the precepts of the same complete and without change, whether they have been set forth by the holy trumpets of the Spirit, the renowned Apostles, by the six Ecumenical Councils, by councils locally assembled,... or by our Holy Fathers... And those whom they placed under anathema we also anathematize; those whom they deposed, we also depose; those whom they excommunicated, we also excommunicate; and those whom they delivered over to punishment, we subject to the same penalty...* (First Canon of the Seventh Ecumenical Council).

Your All-holiness, *The Lucifer of Rome having become exceedingly puffed up and having placed his throne above the stars*, be zealous and cry out: *Let us stand aright, let us stand in the venerable Traditions of the Fathers.*[2]

Let us not be hasty to come to general and enthusiastic conclusions because of a few demonstrations. And especially, let us not deceive ourselves. Still distant -- indeed very distant, unfortunately -- is the union toward which all turn our hopes.

1. From the Encyclical of St. Mark of Ephesus to all pious Orthodox Christians after the Council of Florence; see *The Orthodox Word*, vol. 3, no. 2, pp. 53ff.

2. From the "Praises" of Orthros for the feast of St. Photios of Constantinople.

All things, Your All-Holiness, proclaim the perils we undergo by dialogues with stubborn heretics. And all things oblige us to keep watchful vigil. By remaining rooted and immovable in our Orthodoxy we also give an opportunity to any of the heretics to awaken and to be incorporated into the One, Holy, Catholic, and Apostolic Church, so that they might find their salvation.

Do not flatter them, because by doing so You harm them. Let this be our primary and main concern: How we shall propitiate the Lord Who already is wrathful because of our sins; and how, with a pure repentance, we shall render Him kind and placable. Because, confessedly, I fear that concerning the unfortunate Ecumenical Patriarchate (and also in other cases) the word of Scripture is repeated: *the priests have set My law at naught and have defiled My sanctuary. Between the holy and the profane they have not discerned.* It is terrible for me even to say it, but I see with the spiritual eyes of my soul and I hear with the ears of my heart the angel of Revelation saying to the leader of Greek Orthodoxy: *Bring to mind from whence thou hast fallen, and repent... but if not, I come unto thee quickly and shall remove thy lamp from its place if thou repent not.* What a fall! What a catastrophe!

Your All-Holiness, what has come to pass has come to pass. "To fall is human; to persist is satanic." Correct the wrong. Have pity on the wounded Christian faithful. Make steadfast and unite the Orthodox people, who are troubled and divided on each occasion -- on one hand by the gross anti-canonical endeavors and acts of such-and-such a Patriarch or Archbishop who violates the calendar (and with it, ecclesiastical order and harmony), thus destroying the unity of the faithful in the matter of external worship; and on the other hand by rash and inadmissible meetings with heretics, and seeking an untimely and thoughtless union with them for the purpose of satisfying selfish desires and dark pursuits that do not look to the benefit of God's Church. We beseech You fervently: Put an end to scandal, "for the path which You have chosen, if it should further bring You into union with the Roman Catholics, would call forth a division in the Orthodox world; for undoubtedly many of Your own spiritual children too will prefer faithfulness to Orthodoxy above the ecumenical idea of a compromising union with non-Orthodox without their full agreement in the truth."[1]

1. Letter of Metropolitan Philaret to Patriarch Athenagoras (see *The Orthodox Word*, vol. 2, no. 1, p. 30). As the present citation indicates, this letter was very well received by pious Orthodox Greeks.

THE SPIRITUAL INSTRUCTIONS

TO LAYMEN AND MONKS

Of Our Father Among the Saints

ST. SERAPHIM OF SAROV

VIII

THE KEEPING OF RECOGNIZED TRUTHS

ONE SHOULD NOT OPEN ONE'S HEART to another without need; out of a thousand you may find only one who would keep your secret. When we do not keep it to ourselves, how can we hope that another could keep it?

With a worldly man one should speak of human matters; but with a man who possesses a spiritual intelligence one should speak of heavenly matters.

People who are filled with spiritual wisdom judge concerning the spirit of a given person according to the Holy Scriptures, looking to see whether his words conform to the will of God; and from this they draw their conclusions about him.

When you happen to be among people in the world, you should not speak about spiritual matters, especially when no desire to listen can be noticed in them. In such a case one should follow the teaching of St. Dionysius the Areopagite (in *The Celestial Hierarchies*, Ch. 2): "Having yourself become divine through knowledge of divine things, and having concealed holy truths as one whole in the depths of your soul, carefully guard them from the uninitiated; for as the Scripture says, one should not throw before swine the pure, bright, and precious adornment of mental pearls." One must keep in mind the word of the Lord: *Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you* (St. Matthew 7:6).

And therefore you should strive by every means to keep to yourself the treasure of your spiritual gifts. Otherwise you will lose it, and not find it again. For, according to the tested teaching of St. Isaac the Syrian, better the help that comes from watchfulness than the help that comes from experience (Homily 89).

When need arises, or the situation calls for it, then you should act openly to the glory of God, according to the saying: *Them that honor Me I will honor* (I Kings 2:30), because then the way has already been opened.

IX

LOQUACITY

BY ITSELF LOQUACITY with those whose temperaments are opposed to our own is enough to disrupt the interior balance of a mindful person.

But most lamentable of all is the fact that because of this the fire which our Lord Jesus Christ came to light upon the earth of human hearts can be extinguished. For "nothing so cools the fire that a monk draws from the Holy Spirit into his heart for the sanctification of his soul, as much as communication and loquacity and any conversation, except for conversation with children concerning God's mysteries, which aids their growth in knowledge of God and contact with Him" (St. Isaac the Syrian, Homily 8).

One should especially keep oneself away from the society of the feminine sex; for just as a wax candle, even though unlit, will melt when placed amongst burning candles, so the heart of a monk will imperceptibly weaken from conversation with women. Concerning this St. Isidor Pelusiot explains thus: "If there are some conversations that corrupt good habits, then they are the ones that are conducted with women, even if these be quite decent, because they can secretly corrupt the inward man by means of bad thoughts; and even though the body be clean, the soul nevertheless will be defiled. Is there anything more solid than a rock? Or, think, what is softer than water or drops of water? Nevertheless, the unceasing action of one element overpowers the other. Thus, if one almost unconquerable substance can be conquered by something

which is nothing in comparison with it, and it suffers and is distracted, then can it be that the easily-wavering human will, from the continuousness of the action, will not be defeated or corrupted?" (Letter No. 284; also in *Lives of the Saints*, Synodal ed., Moscow, 1904, under February 4.)

And that is why, for the guarding of the inner man, one must strive to restrain the tongue from loquacity: *A man of understanding holdeth his peace* (Proverbs 11:12), and *he that keepeth his mouth keepeth his life* (Prov. 13:3); and you remember the words of Job: *I made a covenant with mine eyes, and I will not think upon a maid* (Job 31:1), and the words of the Lord Jesus Christ: *Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart* (St. Matt. 5:28).

If you have not previously heard from someone concerning a certain subject, you are not obliged to answer: *He that answereth a matter before he heareth it, it is folly and shame unto him* (Prov. 18:13).

X

PRAYER

THOSE WHO HAVE truly decided to serve the Lord God should practice the remembrance of God and uninterrupted prayer to Jesus Christ, mentally saying: Lord Jesus Christ, Son of God, have mercy on me a sinner. In the hours after noon meal one may say the prayer thus: Lord Jesus Christ, Son of God, by the prayers of the Mother of God, have mercy on me a sinner; or one may have recourse directly to the Most Holy Mother of God, praying: Most Holy Mother of God, save us; or one may repeat the angelic greeting: *Rejoice, Mother of God, Virgin.* By such exercises in preserving oneself from dispersion and keeping peace of conscience one may draw near to God and be united to Him. For in the words of St. Isaac the Syrian: "Without uninterrupted prayer we cannot draw near to God" (Homily 69).

The manner of prayer was very well set forth by St. Simeon the New Theologian (*Philokalia*, "Discourse on the three manners of prayer").

The merit of this was very well described by St. John Chrysostom: "Prayer," he said, "is a great weapon, a rich treasure, a wealth

that is never exhausted, an undisturbed refuge, a cause of tranquillity, the root of a multitude of blessings and their source and mother" (from the Slavonic anthology *Margarit*, Discourse 5, "Concerning the Incomprehensible").

When at prayer in church it is profitable to stand with closed eyes in internal mindfulness, and to open your eyes only when you become downcast, or when sleep should weigh you down and incline you to doze; then you should fix your eyes upon an icon and the candle burning before it.

If in prayer it should happen that the mind be taken captive and its thoughts plundered, you must humble yourself before the Lord God and beg forgiveness, saying: I have sinned, Lord, by word, deed, thought, and by all my feelings.

Why one must always strive not to give oneself up to dispersion of thoughts: for through this the soul turns away from remembrance of God and love of Him through the working of the devil, as St. Macarius says: the whole concern of our enemy is this, to turn our thought away from remembrance of God, and from fear and love [of Him] (Discourse 2, ch. 15).

When the mind and heart are united in prayer and the soul's thoughts are not dispersed, the heart is warmed by spiritual warmth in which the light of Christ shines, making the whole inner man peaceful and joyous.

We should thank the Lord for everything and give ourselves up to His will; we should likewise offer Him all our thoughts, words, and strive to make everything serve only His good pleasure.

THE ORTHODOX MISSION TODAY

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen.

St. Matthew 28:19-20

TODAY SCARCELY a nation remains that has not at least heard of the Christian message in its own tongue, and, even in the midst of the appalling apostasy of so many who preach Christianity today, every continent has the witness of genuine Orthodox Christianity. The "signs of the times" all herald the end of this world, the world-wide rejection of Christ in the reign of His counterfeit, Antichrist, and the glorious but dreadful Second Coming of our True Lord and Saviour which will cut short the time of tribulation for His elect. The missionary age that began with the Coming of Christ is seemingly near its end.

The great ages of missionary ventures, too, would seem to be over, whether this brings to mind the immense missionary labors and fruits of the Holy Apostles, or the most recent missionary impulse from Holy Russia that enlightened the Siberian peoples and reached even to China, Japan, Alaska, and California. We live in an age of diaspora that is also an age of almost universal apostasy, and it is already an immense accomplishment for a believer to remain faithful himself to Holy Orthodoxy, let alone undertake any missionary campaign.

The Church of Christ, however, is by her very nature a missionary Church, and she will continue until the very last day of this world's existence to call men to that blessed and eternal life which can be won only through her. The age of apostasy does not annihilate, it merely sets the conditions for, the Orthodox mission today. We live, in fact, in a final missionary age, wherein, to a world more tempted by pseudo-Christianity and false prophets than by paganism, Orthodox Christians are called to bear witness of the only genuine Christianity.

The final harvest is not yet. The wheat and tares exist side by side in this world, even within the Church, to be finally separated only at the Last Judgement. To a sound Orthodox consciousness, the most obvious "tares" are clearly distinguishable today, for they gather around the banner of "ecumenism," willfully abandoning the true Ark of salvation, Holy Orthodoxy with its sacred traditions, to follow the path to the millenarian "new age" with its defiling "union." Yet as the tares become more obvious, so too, to the eye of faith, does the good wheat of Christ become all the more visible and to be treasured. ...*And I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord cometh. And it shall come to pass, that whosoever shall call on the Name of the Lord shall be saved* (Joel 2:28-32). This passage is used by the Church as one of the Parables for the feast of the newly-canonized Russian Saint, John of Kronstadt, and it makes explicit his role as a saint and a prophet for the last days of the world. And indeed, the thousands of miracles worked up to the present day through the intercession of St. John (d. 1908) and the even more recent Greek Saint, Nectarios of Aegina (d. 1920), testify to a genuine outpouring of the Holy Spirit in these evil times, which strengthens the faithful remnant of Orthodox believers. The blood of the new martyrs of the Communist yoke, too, nourishes the Church of these last days just as the blood of the saints of the first age of martyrs nourished the early Church.

But apostasy, too, has and will yet have its signs. For in the last days *there shall arise false Christs, and false prophets, and shall show great signs and wonders, so as to lead astray, if possible, even the elect* (St. Matthew

24:24). The great apostates of our own day are invariably heralded by their followers as visionaries and prophets of a "new spirit" or a "new Pentecost." But we have been told, *Beloved, believe not every spirit, but try the spirits, whether they are of God; because many false prophets are gone out into the world* (I John 4:1). We have reached only the beginning of the marvels to be wrought by Christian faith and the outpouring of the Holy Spirit in these days, and the counterfeit "signs and wonders" of the false prophets, too, have hardly begun. We must not cease to "try the spirits," to distinguish the works of the true Spirit of God from their counterfeits.

The Orthodox mission today, the witness of genuine Christianity, is at work on every continent. With this issue *The Orthodox Word* will begin a series of reports from places where this mission is active, written by participants in it or by observers of it. Not every movement calling itself "Orthodox" will qualify for inclusion in this series, and perhaps some groups will be included that would not be considered "missionary" in the narrow sense; but in every case the criteria of selection will be the signs of genuine Orthodoxy: in particular, faithfulness to Holy Tradition, and the working of the Holy Spirit of God. Whether the mission be to still pagan peoples, to the pseudo-Christian West, or to Orthodox people who have fallen or are in danger of falling away from their own Faith, these signs remain constant. Occasional accounts of the Orthodox mission in past ages will supplement those of the same mission today, giving an historical perspective on the latter and, it may be, an example to today's missionaries.

A GREEK MISSION IN MONTREAL

THE OLD CALENDAR GREEK PARISH OF THE ANNUNCIATION AND ST. NECTARIOS

IN ONE OF THE poorer sections of Montreal, Canada, nestled at the base of Mont Royal on a narrow street is a humble Greek church on the lower floor of an old flat.[1] Little distinguishes it from the other buildings on the street -- only a Cross over the door, a small paper icon of the Annunciation, and a sign in Greek and in English: "Church of the Annunciation of the Holy Mother and of St. Nectarios." But within this extremely modest edifice at 4520 Hutchison St. is concealed a secret paradise. The wayfarer enters and suddenly finds himself in another world. He is transported to a small, dark, almost cavern-like church in some mountain or island village in Greece; he enters the timeless world of true Greek Orthodox piety.

He knows from the beginning that he is not in a church of the "Greek Archdiocese of North and South America." The officiating priest has a full beard and uncut hair; although there are a few chairs along the walls, there are no pews; many hanging oil lamps burn throughout the church before a multitude of icons which cover every inch of wall space; and members of the congregation are extremely devout, bowing and crossing themselves frequently, many even praying constantly during the services with woolen prayer ropes.

The first icon that one sees upon entering the church is a large photographic reproduction of the well-known Weeping Icon of the Mother of God of the Passion, for which there is especially deep veneration in this parish. On the walls are large icons of St. Nicholas, St. Spirydon, St. Paraskeva, St. Gerasimos of Cephalonia, St. Cosmos of Aitolia, the Three New Martyrs of Mytilene, and many others. Near the iconostas burn hundreds of beeswax candles on candlestands before two Wonderworking Icons -- one of the Mother of God "The Panagia Portatissa" or "The All Holy of the Gate", also termed "The Iviron Mother of God", and one of St. Nectarios, the Wonderworker of Aegina.

1. A new church edifice is soon to be built, on the same street a block away.

Hanging on and around these Wonderworking Icons -- which are unquestionably the most prominent icons in the church, channels of Divine Grace to which one's attention is immediately drawn -- are a number of offerings in commemoration of the many miracles that have taken place. These include silver hands, eyes, legs, arms, and whole persons (symbolizing the parts of the person healed) as well as rings, Crosses, jewels, and even wrist watches.

How many thousands of prayers have been poured out before these miraculous icons in this modest little church! There have been countless healings from diseases of every kind and countless miracles concerning every type of need and difficulty! A few offerings are to be seen on other icons as well, including the one of St. Pareskeva to which are attached some silver eyes commemorating several miracles of healing. Clearly, God grants many blessings to those who uncompromisingly uphold the teachings and traditions of Holy Orthodoxy "sealed with the blood of Martyrs and with the night labors of praying and fasting Fathers".

Why do we refer to this humble Greek parish as a "missionary parish"? Because it is a witness to the Truth in the contemporary babel of pseudo-Orthodoxy and ecumenism, providing an outstanding example of *normal Greek piety* such as has existed over the centuries under the guidance and inspiration of the Holy Spirit, but which is virtually nonexistent within the Greek Archdiocese of North and South America. In this parish, True Orthodoxy is a living phenomenon. Nor is it without significance that this parish zealously adheres to the "old" or canonical Orthodox calendar, thus celebrating all the Feasts of the Church on the same days as other faithful Orthodox who retain the canonical calendar, including all the Greek and Arab churches of the Holy Land as well as the monasteries of the Holy Mountain.

Who comprises the old calendar Greek parish in Montreal? Devout Greek emigrants of all types and all ages, including a large number of young people, educated and uneducated, from remote villages and from large cities. What draws them together is their traditional piety and zeal for Holy Orthodoxy. Although some members of the parish were zealots of the old calendar in Greece, others -- while sympathizing with the old calendarist position -- were members of new calendar parishes in Greece, for in many places there are no old calendar churches.

Coming to the new world, devout Greeks, including those who were members of the official new calendar Church, inevitably find them-

selves scandalized by the spiritual condition of the Greek Archdiocese---by the uncanonical innovations, the deliberate disregard for the fasts of the Church, the extremely anti-monastic attitude and spirit, the widespread involvement in ecumenism even to the point of deliberately defying the holy canons (Apostolic Canons 10, 11, 45, and 65) by joining in prayer with false-believing Protestant and Roman Catholic clergy as well as blasphemously allowing such persons behind the iconostas, the almost total absence of traditional Orthodox piety in the churches, the brazen beardlessness of the priests, and the open toleration of Masonry.[1] Nor are such matters isolated cases; rather, they have become the rule, encouraged and enforced from above.

Quite clearly, its use of the uncanonical Western calendar is only one of the Archdiocese's many deviations from the God-given norms and standards of universal Orthodoxy. This falling away from true Orthodoxy -- this deliberate discarding of age-old Orthodox piety and the sacred patrimony of the Martyrs, Holy Fathers, and Ascetics -- is a deep-rooted disease which began under Meletios Metaxakis of unhappy memory and has been greatly accelerated under the present Archbishop, the lamentable and much-publicized Iakovos, and his superior, Patriarch Athenagoras.

Some devout Greeks in America endure with sorrow the falling away from Divine Truth, the sacrilegious dilution of true Orthodoxy with Protestant and Roman Catholic elements, both in spirit and in outward form, in parishes of the Greek Archdiocese. Others find that their Orthodox conscience does not permit them to acknowledge the spiritual authority of Patriarch Athenagoras and the Greek Archdiocese. Such Greeks naturally find that they have much in common with the Russian Church Outside of Russia, sharing the same uncompromising Orthodoxy, the same traditional piety and anti-ecumenist views. Thus, they often look to her for spiritual support in their struggle to preserve true Orthodoxy.

In view of the above, it is not surprising that the old calendar Greek church in Montreal enjoys close ties with the Russian Church Outside of Russia. Its inspirer and spiritual leader, Hieromonk Akakios (Ntouscos), whose dedicated life is an inspiring example to his flock and to all who know him, was professed monk and consecrated to the priesthood by His Eminence, Archbishop Leonty of Santiago, Chile, one of the highest-ranking hierarchs of the Russian Church Outside of Russia,

1. See appendix to this article, p. 36.

and one who has long been associated with the cause of the Greek old calenderists. Archbishop Leonty, whose name is always commemorated by Fr. Akakios at Holy Services and at the Great Entrance of the Divine Liturgy, often serves Pontifical Divine Liturgy in Fr. Akakios's church during visits to North America. Other hierarchs commemorated by Fr. Akakios at the Great Entrance include, among the living, Archbishop Aksentios, the leading old calendarist hierarch in Greece, and among the dead, the highly esteemed Archbishop Akakios as well as the blessed and ever-memorable Russian Archbishop John (Maximovitch), for whom Fr. Akakios has a deep veneration.

Upon his elevation to the priesthood, Fr. Akakios set up a small house church in his home and commenced regular celebration of Divine Services, which were at first attended only by a small circle of relatives and friends. Gradually, however, as the existence of his little church became known, more and more believers, who longed for that genuine Holy Orthodoxy they had known in Greece, began coming to the Liturgy and other services.

One day, when the parish was still numerically quite small, St. Nectarios himself was seen at the church, heralding, as it were, the arrival of the icon which was to be the Grace-bestowing vehicle of his miracle-working intercession. It was the Feast of the Nativity of the All-Holy Theotokos in September, and during the Divine Liturgy, from a window in the altar area, Fr. Akakios caught a glimpse of an elderly white-bearded monk in a Greek-type kamilavka, standing on the porch of the church as though waiting to come in. Fr. Akakios was puzzled as to who this monk might be since there was no such monk in Montreal, and thinking that the door might have become locked, a few moments later asked a lady standing in the church to open the door for the monk. She did as he requested, but no one was there. Nor did any monk such as was seen on the porch of the church ever appear there again, thus making highly unlikely any possibility that he was a visitor from abroad. But a few minutes later, the postman delivered a package from Greece containing the icon of St. Nectarios. Quite obviously, the mysterious monk was St. Nectarios himself, for his face corresponded exactly with that of the saint in the newly-arrived and soon-to-be-revealed Wonderworking Icon. And from that very time, the saint wrought an astonishing number of miracles among the faithful Greeks of Montreal.

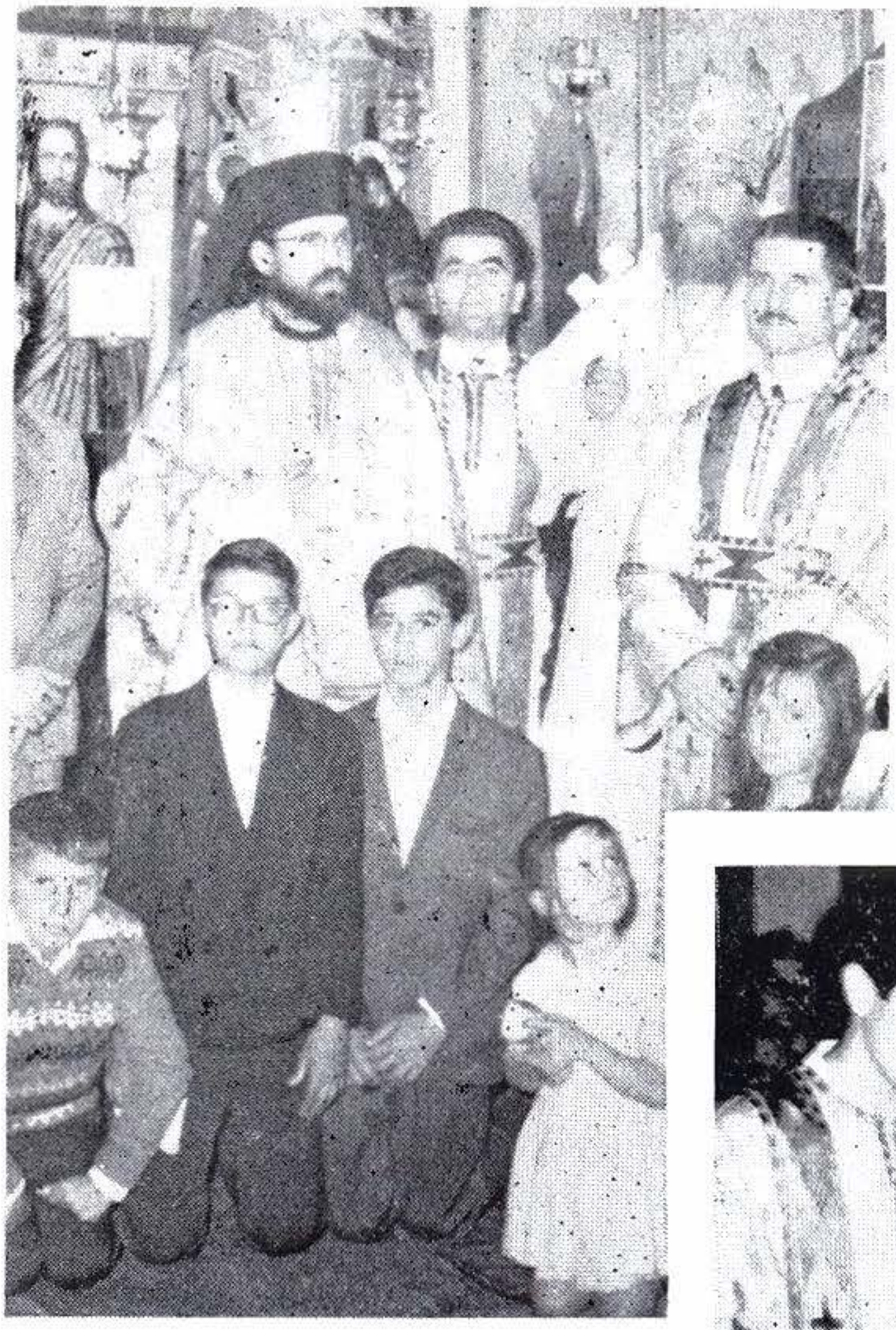
Several years ago, extensive lands on a river in a beautiful forest some 40 miles from Montreal were donated to the church, and soon Fr. Akakios and his flock built with their own hands a small chapel there,

consecrating it to St. Nectarios, the Wonderworker of Aegina, and designating it as a site for a monastery if such proves pleasing to God and St. Nectarios. Although this holy endeavor has not yet been realized, the phenomenal growth of the parish, dating precisely from this time, as well as the many devout young people who take an active part in the church's life, give reason for hope also concerning the future foundation of a monastery.

From a small group of only about 12 persons to begin with, in a few years the parish has grown to include over 800! Every Sunday and Feast Day the small church is filled to overflowing with a multitude of believers for the long Holy Services which begin with Matins and Hours at 8:30 a.m. and continue on into the Divine Liturgy itself, which concludes around 1 p.m. after a fervent sermon by Fr. Akakios. Each year several thousand persons, many instinctively drawn to the traditional observance from the other Greek community, participate in the Great Friday Procession in which the Holy Shroud with the Image of the dead Saviour, under a canopy of red and white roses, is borne through the streets as the laments are chanted, just as in Greece.

As he is himself a monk-priest, Fr. Akakios even now observes certain monastic customs in his parish church. Thus, on the Sunday of Orthodoxy, commemorating the triumph of the Orthodox over the Iconoclasts, the Service of Anathemas -- in which anathemas are proclaimed against all the heresies -- is held, just as in monastery and cathedral churches. Twice each day Fr. Akakios celebrates Holy Services in the church, and on certain great Feasts, including the Repose of the All Holy Theotokos (Assumption) and the Feast of St. Nectarios on November 9 (22), All-night Services are held which begin with Vespers at 9:30 p.m. and conclude with the Divine Liturgy, which ends around 5 a.m.

Fr. Akakios constantly devotes himself to the service of his flock. Frequently there are baptisms, marriages, and services for the dead. And often sick persons come to be anointed with oil from the lamps burning before the two Wonderworking Icons. Without a car and generally with no one to take him, Fr. Akakios constantly travels about on foot and by bus to carry out his numerous pastoral duties among his widely scattered flock, throughout Montreal. Much of the time he spends visiting the sick in hospitals and in homes. How often, after serving lengthy Holy Services, the weary Fr. Akakios receives an urgent call to bring Communion to a dying man or to anoint a sick person. And without even eating, he hurries off into the snow and sleet, half way across the city.



Fr. Akakios with Archbishop Leontios of Santiago, Chile and some members of the Montreal flock.

All-night Services with Akathist on the Feast of the Repose of the All-Holy Theotokos -- August 15-28, 1967. Fr. Akakios with servers before the Shroud of the All-Holy.

WONDERWORKING ICON OF THE "PANAGIA PORTATISSA"
or Iveron Mother of God, Montreal, 1965.
Today three times as many offerings adorn the Holy Icon.

To Fr. Akakios come an endless number of his large flock with an endless number of problems, and for all he has a kind and encouraging word as well as material help whenever it is needed. There are spiritual problems and family problems. Many are poor and some are unemployed. Others need references for jobs as well as translations of official documents. Besides all this, there are constant administrative problems and difficulties concerning the church and its struggles for existence in the face of fanatical hostility, opposition, and endless slanders on the part of the other Greek community. Nor is this the extent of Fr. Akakios' labors. He also works making beeswax candles in the basement of the church, helps with a school for children of the parish, and is often to be seen himself washing the floor of the church! Frequently, he gets only a few hours of sleep.

Thus, Fr. Akakios, who would much prefer to be in a quiet monastery far from the city and the problems of parish life and church disputes, feels called upon, at least for the present, to sacrifice himself as a missionary priest in the midst of the world. Never ceasing to perform good works, Fr. Akakios is a true servant of God and his faithful flock. Thus, no one need be surprised that a pious lady saw one day in that dark little church in Montreal, a Saint, the Monk Deacon Nikolaos of the Three New Martyrs of Mytilene, serving with Fr. Akakios at the altar.

Proud of his flock, of their deep piety and fierce loyalty to Holy Orthodoxy, Fr. Akakios relates that one devout man was gravely ill in the hospital, and although the doctors told him that it was absolutely necessary for him to drink some milk, he refused to do so because it was during the Christmas Fast. He relented and took the milk only when Fr. Akakios himself went to the hospital and fed it to him, assuring him that it was no sin since he was ill. "So you see what kind of people we have," concludes Fr. Akakios with obvious satisfaction.

Now let us leave the old calendar Greek parish of the Annunciation and St. Nectarios. Let us take leave of Fr. Akakios as he stands there, as one most often sees him, in an old, faded cassock, a black sweater over his shoulders and well-worn prayer beads in his hand. One of his sisters enters with her husband and their year-old child, and for a moment Fr. Akakios smiles and plays with his infant nephew. Then, suddenly the child becomes quite solemn. Fr. Akakios, too, grows pensive, questioning. Looking at the child with intensity, his voice filled with concern and with awe at the mysterious ways and Providence of God as well as the indeterminable uniqueness of every human destiny,

he asks: "O Constantine, what will you be? What will your life be? Much light? Much darkness? Maybe a saint, maybe not a saint. Who knows, Constantine, who knows? We do not know. Only God knows!"

So too, only God knows the future of Orthodoxy, the unique Body of Christ, in the contemporary world, especially on the American continent where apostasy among the Orthodox has assumed such terrible proportions. Yet, if there is darkness, there is also Light, and we have just seen how brightly the Light can shine in the darkness! May our Holy Mother and Heavenly Queen, the All Holy and Ever-Virgin Theotokos, resurrected from the dead and taken body and soul into Heaven by Her Divine Son, extend the Mantle of Her Holy Protection over all who remain faithful in these terrible times of apostasy!

J.G.

Orthodox Position on Masonry

Note on Masonry (*See p. 30*): – The toleration of Masonry by the Greek Archdiocese as well as by the Syrian and Serbian Churches in America, which allow their members to join Masonic lodges, is a primary example of the open *apostasy* prevailing among many Orthodox in America. In actual fact, the Orthodox Church, speaking with Divine Authority and under the guidance of the Holy Spirit, the Spirit of Truth, quite unequivocally condemns the "false religion of Masonry." In the words of the Blessed Metropolitan Anthony Khrapovitsky of Eternal Memory, the esteemed First Hierarch of the Russian Church Outside of Russia: *It is forbidden to all Orthodox Christians to become Freemasons... Membership in the Masonic organization is incompatible with Orthodox Christianity.* Continuing, he states that all persons who become Masons *will be deemed unworthy to receive Holy Communion* and that after one warning *their further impenitency will bring them Excommunication from the Holy Orthodox Church.* Even the Synod of Bishops of the official new calendar Church of Greece in 1933 condemned Masonry as *a mystery religion quite different, separate, and alien to the Christian Faith*, adding that *this is shown without any doubt by the fact that it possesses its own temples and altars... its own religious ceremonies.* Similarly, Archbishop Chrysostomos of Athens stated that *all faithful children of the Church must stand apart from Freemasonry* and that *all who have become involved with it must sever all connections with it, for through Masonic initiation they pass into another religion.* (Full texts of the above in *Darkness Visible* by W. Hannah, London, 1952.)

ORTHODOXY IN THE CONTEMPORARY WORLD

A VOICE OF CONSCIENCE IN THE GREEK ARCHDIOCESE

To the voices of protest from within the Church of Greece and the Russian Church Abroad over the increasingly flagrant apostasy of Patriarch Athenagoras and Archbishop Iakovos is now added a voice from a representative of the best element within the Greek Archdiosese itself. Fr. Neketas Palassis, well known as a conscientious and popular priest in the Greek parish of Seattle, where he has served for eight and one-half years, has worked against obstacles from above in his attempt to preach genuine Orthodoxy within the bounds of the Greek Archdiocese. Having found this to be no longer possible, he sets forth the issues well in his farewell sermon to his flock, the major part of which is here reproduced.

FAREWELL SERMON OF REV. NEKETAS S. PALASSIS, PRESBYTER OF ST. DEMETRIOS GREEK ORTHODOX CHURCH, SEATTLE JANUARY 21, 1968

....The time has come and is here when certain statements must be made without hiding and without compromise; statements which must be understood as expressing love of Christ and His Holy Church and of the Truth which He represents and is.

We are witnessing in our times that of which our Lord spoke in the 24th chapter of St. Matthew. He says that in those days God's obvious enemies will be those who appear as friends of God, as Christians without being so in truth. It is from them that Christ wishes to preserve the faithful, because His enemies will be able to deceive many by their manner. The very Orthodox Christian faith in these later days is being attacked by those who should be its defenders and spokesmen. For these people Orthodoxy is irrelevant and anachronistic; it is one of many religions with little spiritual value or depth for them. They enjoy its external trappings of vestments, music, architecture and art and find themselves untransformed by its message.

The Orthodox Christian faith is to me of incomparable value. It is not an item to be bartered, debated, and finally compromised on the ecumenical altar of humanistic and anthropocentric love which excludes truth and real divine love. Our Lord and Saviour Jesus Christ in His love

for us gave us the Church as *the pillar and foundation of truth* (I Timothy 3:15) *with no speck or wrinkle or anything like that, but holy and faultless* (Ephesians 5:27). I cannot conceive how it can be offered on the altar of ecumenical dialogue to be dissected and autopsied for the sake of some abstract "love."

On July 25 I received a letter from Archbishop Iakovos (prompted by letters from Seattle) asking me to "repent" concerning statements I had made in regard to the theological views of the Patriarch [Athenagoras] and the Archbishop. Their statements which have been made on various occasions indicate that they feel Orthodoxy is not "the pillar and foundation of truth," but one of many confused denominations seeking truth. They maintain that only when all the various confessions are united into some sort of ecumenical hodgepodge will we have the complete truth. Then, somehow, all of mankind's problems will be on the road to solution. As for the teaching of the saints and fathers of the previous centuries, they are found to be without "love" and "understanding" because they insisted on truth within the Church. The Orthodox concept that in order for one to be a theologian one must love God, pray, fast, meditate, participate in the sacraments and attempt to transform oneself inwardly and thus effect an outward transformation, is evidently unknown to our leaders. They advise us to change our theology and then all our problems will be resolved. Their motto is "a changing theology for a changing world."

I do not find these viewpoints of the Patriarch and Archbishop as being representative of what our Church teaches and believes. Therefore, I did not offer my "repentance, correction and placement within the framework of serious and responsible Greek Orthodox ministry" as asked by the Archbishop. I had not and have not said anything contrary to Orthodox teachings.

Our leaders attack the theologians as being guilty of preventing the much-desired union of the churches. But if the theologians who study God and who have spent their lives in prayer, fasting, and spiritual edification offer their objections to union without dogmatic agreement, then how can our leaders say that a union can be accomplished without dogmatic and doctrinal agreement? A united church, the type our leaders advocate, in which each one will maintain his own separate and conflicting dogmas, cannot be the "pillar and foundation of truth" of which St. Paul speaks. Yet clergy and laity alike, through devious means are skillfully, tactfully and resolutely being drawn into such a position of

false compromise. Only a few months ago, a Greek Orthodox bishop in Boston declared that the dogmas of papal infallibility and the immaculate conception of the Blessed Virgin Mary were not serious obstacles to Orthodox-Roman Catholic union. All these years Orthodox have condemned these doctrines and now we hear from an Orthodox Bishop that they do not constitute serious obstacles to union with Rome. Obviously, something is wrong here.

I was reminded in October by Bishop Demetrios of the meeting dates of the spiritual court because by not offering my "repentance" the Archdiocese felt that I had left myself open to spiritual court. It seemed totally and absolutely ridiculous and incredible to me that any Orthodox priest could be called to a spiritual court of the Orthodox Church because he spoke out on behalf of the Orthodox Faith. I wonder how the saints and confessors who died for the preservation of the Orthodox Christian Doctrine would have viewed this situation. Especially St. Athanasius of Alexandria whose memory was celebrated on Thursday, and who was exiled five times because of his Orthodox beliefs, and St. Mark of Ephesus who was celebrated on Friday and who was the only Orthodox who refused to sign the false union with the Roman Church in 1439.

If our Orthodox Faith is important to us, then we must speak out over the corrections and distortions of it which are being made. Our Archdiocese has become an autocratic, self-centered institution which is consolidating its authority much like Rome. All privileges and rights of Orthodox Christians are slowly but surely being taken away and the Archbishop abuses his canonical rights. Our leaders are not concerned with truth but only with image and glorification. We are told that nothing divides Roman Catholics, Orthodox and Protestants and that the union of the churches must occur. In order to silence objectors to the ecumenical policies of the Patriarch and Archbishop we are told that the Patriarch represents all of Orthodoxy and the Archbishop is his representative in this country. Therefore, other Orthodox who speak out are silenced because they do not represent the "official political line" of the Patriarchate.

The blending of various groups is beginning and soon the Orthodox will fall completely into the ecumenical funnel and will come out as a bland faith incapable of expressing truth and willing to mix with anything to give it vitality and quality which it will lose in this ecumenical blend. Orthodox are slowly being drawn into an ecumenical superchurch which will somehow have the Pope as its head, yet Orthodox

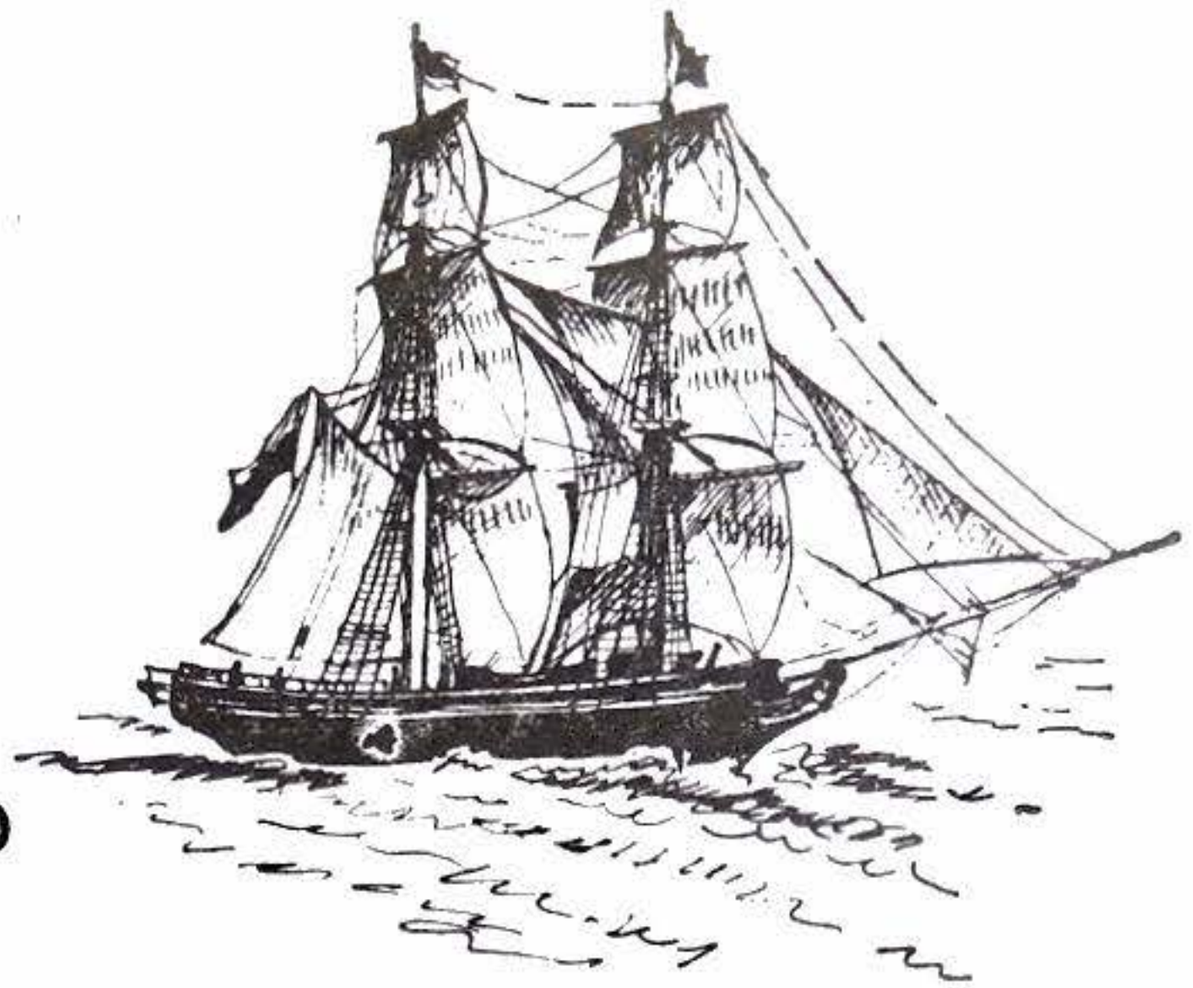
will retain their Patriarch, languages, customs, *etc.*, so that they will not realize they've been absorbed.

Being part of a church which is becoming Roman Catholic in its administration, Protestant in its faith and Greek Orthodox in its ritual is not for me. While Orthodoxy is being rapidly recognized as a "fourth major faith" it is simultaneously losing its Orthodox character. We are keeping the external trappings and giving away our internal spiritual wealth and truth.

At this point, I must deplore most strenuously the dual standards and procedures of the Greek Orthodox Archdiocese which have created extremely difficult and illogical situations within our church. For example, in our parish we have Orthodox Christians of a jurisdiction which according to our Archdiocese is uncanonical, and they are deprived of all rights, privileges, and services of the church. Yet, at the same time, we see Archbishop Iakovos performing a Memorial Service for Cardinal Spellman... While prohibiting canonical and uncanonical Orthodox to pray together, the Archdiocese encourages joint prayer services with non-Orthodox....

Our Lord has shown me the way I am to take for myself and my family. It is a difficult one, yet one which under the circumstances leaves me no choice... I feel that I must enter an Orthodox jurisdiction which has endeavored to remain Orthodox within the confusion and contradictions of our times. This group, with which I have had personal contacts, does not consist of many hundreds of thousands as does our own Archdiocese; nor does it boast of impressive structures and unique money-raising ideas; it is a group whose numbers are few and yet one can sense the spiritual joy and happiness of the bishops and clergy of this group. Our Lord has said, *where two or three are gathered together in My name, there I am also.* And as a priest, I was not and am not concerned with the financial remuneration a parish can offer, nor with the number of members. For whether there are 5 or 5,000, they are children of God. Therefore, I have petitioned to be received under the jurisdiction of the Synod of Bishops of the Russian Orthodox Church Outside of Russia. Their parish here is St. Nicholas Cathedral... I will serve there until our own Orthodox missionary parish is established with the Grace of God....

Fr. Neketas' petition has been accepted by the Synod of Bishops, and on Sunday, Feb. 11 (Jan. 29, OS), in St. Nicholas Cathedral in Seattle, he served, in English, the first Divine Liturgy for his new missionary parish.



A PILGRIMAGE TO THE ORTHODOX HOLY PLACES OF AMERICA

THE TENTH PILGRIMAGE

ANOTHER SNOW-BOUND Canadian skete settlement is the Monastery of the Dormition of the Most Holy Virgin Mother of God.

Externally the skete creates a rather forlorn and desolate, even depressing, impression: a row of log cabins on the side of a slope by a dirt road, and a fence with melancholy birches swaying in the wind; on the hilltop overlooking them, a lonely church, a low-roofed wooden barrack with a modest dome and a belfry, behind which a wall of second-growth forest begins and stretches out without end... The land around is almost flat, unpopulated, and there is perpetual silence, save for the metallic clank of an occasional train, the faint cry of wild geese, and at night the howling of coyotes... Winter reigns there well over half the year. There is no electricity, no gas, no telephone – nothing but poverty. Small vigil lights flicker here and there in the dark windows of the cells, indicating the silent flow of prayer...

It is cold, windy, and lost...

Such places are ideal for God-fearing individuals to escape the ways of this world that lies in evil. There is a particular air of sobriety, quiet repentance, and earthliness that envigorates the spirit for podvig; one can almost hear the humming of the Great Lenten chants. It is precisely places like this that nurtured the great anchorites of Holy Russia's *Northern Thebaid*, and it is thanks only to such as them that God still preserves the world.

Northville lies eighty-five miles west of Edmonton, just off the main highway...

HOLY DORMITION MONASTERY

NORTHVILLE, ALBERTA

...With the grace of God I found a place according to
my liking, little accessible to worldly people...
Living alone, I spend my time investigating spiritual
writings: first of all I search the Lord's Commandments
and their commentaries, the tradition of the Apostles,
then the lives and teachings of the Holy Fathers.
Concerning my weaknesses and sloth I have put all
my hope in God and the Most Pure Mother of God.
St. Nil Sorsky

A SMALL GROUP of missionary monks accompanying the new ruling bishop of Western Canada, Vitaly, arrived in 1955 from Brazil in Edmonton, where Archbishop Ioasaph had already planted well the seed of Orthodox monasticism. The printing Brotherhood of St. Job of Pochaev was soon given a small piece of land to settle on. They were poverty-stricken indeed and close to despondency when suddenly they were informed that a sawmill at Northville was about to close and the large property with several houses was for sale for a very small sum. Here God sent kind donors, two pious old brothers, Peter and Nestor Melnik, who saw in this opportunity the meaning of their lives. Peter soon died and in a vision ordered his brother to become a monk. Nestor shortly joined the Brotherhood and moved together with them to the 300-acre monastery grounds. The monks who were tonsured by Archbishop Ioasaph, and after his departure had been dispersed to serve as pastors in various towns and villages, were now gathered into the new Dormition Monastery and the energetic Brotherhood, with fourteen monks, commenced various missionary activities.

And thus the northern wilds were tilled by monks and hermits. Still before daybreak, at 4 a.m. the somber sound of the monastery bell, summoning monks to nocturn prayer, was echoing for miles across the woods, lakes, and marshes still fresh with the memory of Indians. The woods began to whisper with the monks' prayer and psalmody...

HOW CAN one give an accurate account of all these deep spiritual feelings? They are so pleasant that not even a king's happiness will give such pleasure and such peace as the hermitic life. For when one does not see, nor hear, nor have any intercourse with the errant world, one finds inward tranquillity, and one's mind naturally strives upward to God alone. There is nothing in the wilderness that hinders or draws attention away from the services, or from reading the Holy Scriptures and feeding one's soul with profound thoughts of God. On the contrary, every occasion and every object there serve to draw one to God. All around there is deep forest, beyond which the whole world is hidden; there is only a clear and unobstructed path to heaven, attracting one's glance and one's desire to be removed to that blessedness. But if one's glance should turn to the earth, inspecting all creation, all nature, the heart is no less exalted with sweet love toward the Creator of

all, in amazement at His wisdom and gratitude for His goodness. Even the pleasant singing of birds inspires one to sing and glorify Him in prayer. All creation then helps our immortal spirit in striving toward union with its Creator! And from union of the soul with God what joy there is, what awe, what love, sweetness, comfort, enlightenment, holy trembling, contrition, tears and absolute forgetfulness of oneself and everything earthly -- all that is impossible to describe; for it has been said: *Dwellers of the wilderness have a constant yearning for the divine, being far away from this vain world* [First Antiphone of the first tone]." Such were the words of the famous hermit Starets Zossima Verkhovskiy (d. 1833). If Orthodox Christians are to glimpse genuine Orthodox spirituality today and become themselves true witnesses of Christ, it will surely be under the influence, not of those who shun such monastic communities and frivolously go out to "sanctify" the world, only to be invariably swallowed up by the all-devouring beast of wordliness, but rather of those who lead the sober, simple, and independent monastic life.

QUIETLY passes life today at the Monastery, which is more of a skete now that the number of brothers has been diminished to two; the majority of them have gone to Montreal. Quite providentially just 3 miles west on the same highway is Vladika Ioasaph's first attempt at a skete. There is a house-chapel and few other buildings.

Rev. Hieromonk Seraphim Filimonoff, the Skete's Abbot, at work.

Next issue: A Pilgrimage to the Grad Kitezh *Isle in Alberta, Canada.*

DORMITION MONASTERY

Father Ioasaph (Ryshko) dwells there alone caring for beehives and a vegetable garden.

The light of Christ lit at these modest sketes still burns, and the Bloodless Sacrifice is still offered to Christ. Holy Places of this type are able not only to give seclusion and contemplative life to God-seeking souls, but could even be a spark igniting a spiritual reawakening.

WHAT DO WE MEAN BY THE WORD

ORTHODOX?

(Continued from page one)

They indicated that those who stepped away from the doctrine of Christ should not be considered their own: *They went out from us, but they were not of us* (I John II:19). Warning against quarrels and disagreements in minor matters (I Cor. I:10-14), at the same time the Apostles strictly commanded their disciples to shun those who do not bring the true doctrine (II John I:10). The Lord, through the Revelation given to the Apostle John the Theologian, sternly accused those who, calling themselves faithful, did not act in accordance with their name; for in such a case it would be false for them.

Of what use was it of old to call oneself a Jew, an Old Testament follower of the true faith, if one was not such in actuality? Such the Holy Scripture calls *the synagogue of Satan* (Apocalypse II:9).

In the same way a Christian in the strict sense is he only who confesses the true doctrine of Christ and lives in accordance with it. The designation of Christian consists in glorifying the Heavenly Father by one's life. *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven* (St. Matt. V:16). But true glorification of God is possible only if one rightly believes and expresses his right belief in words and deeds. Therefore true Christianity and it alone may be named "right-glorifying" (Ortho-doxy). By the word *Orthodoxy* we confess our firm conviction that it is precisely our Faith that is the true doctrine of Christ. When we call anyone or anything Orthodox, we by this very fact indicate his or its non-counterfeit and uncorrupted Christianity, rejecting at the same time that which falsely appropriates the name of Christ.

JUST PUBLISHED IN ENGLISH

Humble thoughts of an Orthodox Christian concerning the attempts for union of the One, Holy, Catholic, and Apostolic Church with the so-called Churches of the West.

AGAINST FALSE UNION

BY ALEXANDER KALOMIROS
With a Prologue by PHOTIOS KONTOGLOU

Much broader in scope than the title implies, this is a contemporary Orthodox classic which excellently sets forth the traditional Orthodox world view against the background of the modern world and its apostate mentality. A powerful antidote to the contemporary disease of *ecumania*.

Essential reading for every serious-minded Orthodox believer.

$1.50 & .15 mailing.

NOTICE TO SUBSCRIBERS

In order to increase the size of our publication without sacrifice of quality, and thus answer better the need for reliable Orthodox material, *as well as to meet rising costs,* ***beginning with this issue the enlarged*** Orthodox Word ***will sell at*** *75 cents per copy, or $4.00 for one year ($7.00 for two years).* ***As a courtesy to present subscribers, renewals and gifts may be made*** until April 15 *(May 15 for foreign* ***subscribers) at the old rate of*** *$3.00 for one year ($5.00 for two years).* ***Subscriptions that have not yet fallen due may also be extended at the old rate during this period.***

Send subscription and book orders to:

ORTHODOX CHRISTIAN BOOKS & ICONS
6254 GEARY BLVD.
SAN FRANCISCO, CALIFORNIA 94121